

Among the subjects discussed by M. Roman in this volume the reader turns with special eagerness to the study of the formation of the Bible relating to the resurrection of Jesus; to the description of the phenomena of ecstasy and prophesy exemplified in the supposed descent of the Holy Ghost, and in the gift of

"Meanwhile the other women, who had been at the sepulchre, were spreading various reports. They had not seen Jesus, but they spoke of a man in white, whom they had caught sight of in the garden. One of them said to the others: 'He is no longer here, return into Galilee; he goeth before you, there shall ye see him.' It may have been the white grave clothes that gave rise to this hallucination. Or it may be that they saw nothing, and only began to talk of a man in white, because the man in white had narrated her own. As a matter of fact, according to one of the most authentic texts, they kept silence for some time, a silence which was afterward attributed to terror. However that may be, these stories went on growing bigger and bigger, until they had become legends and fictions. The man in white becomes the angel of the Lord; it was told how his garment was

mony. Immersed in their soft sorrow they forget it is a sinner's present; it is rather Jesus that they see taking the burden, then breaking the yoke. They are not aware that these are the very scriptures which these fond recollections that they scarcely perceive that their companion, anxious to press forward on his road, has left them. And when they were come out of their reverie they would one to another, "Why do we come to these things?" The members, though not so much in heart's burden within us while He talked with us by the way? "Aye, and the prophecies that he quoted clearly proved that the Christ was to have suffered in order to enter into His glory. But thou not recognize that? Thou sayest that we were blind, that our eyes were blinded; they were opened when He manifested out of our sight." The two disciples were convinced that they had seen Jesus, and returned in haste unto Jerusalem.

"Now, it came to pass that at this very time the principal group of the disciples gathered together in the house of Peter. The night was unusually come. Each was communicating his impressions, and what he had heard others say. Already the general belief would have it that the resurrection was reactualized. When the two disciples came in the others began to recount their own experiences. The next vision. The two members, upon their part, told what had come

of A. D. 80 or 85, when the present text of the first Gospel received its latest additions, the Jews had already on this point a fixed opinion. If they may be believed, certain of the disciples had taken the night to slay the whole body. The Christian considered took as the cause of this rumor and in order to cut the ground out under such an objection, it fabricated the circumstance of the watch and the seal over the sepulchre. This circumstance, found only in the first Gospel, mingled with legends of slight authority, and which the Jews themselves explain given by the Jews, although the supposable of refutation, is far from being in itself satisfactory. We can scarcely admit that they believed so firmly in the resurrection of the dead, as to persons who had carried away Hisod. However, it may be among the Jews at the faculty of refutation may be among the educated and superstitious men. We can easily conceive of such a strange illusion. We can bear in mind that the little Church was at that moment completely scattered. There was no one to whom such a tradition could be assigned for official publication. But when it sprang up here and there and then came together as they could, the contradictions in the narratives that were to us with regard to the incidents of the passion, and the reports were multiplied by various channels.

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